

WEDNESDAY, FEBRUARY 8, 1967

M 1136

Must Remain in
Transcription Room

So, how long, four weeks. Maybe many questions accumulated during that time. Who is new tonight? Oh my, so many. I would almost say, who's in the back there? Would you like to come up here, there is a beautiful chair here?

(I can hear perfectly well from here.)

Good. I would almost say what brings you here, notwithstanding snow and so forth. All right, what are we going to talk about, who has a particular subject that we might discuss? Now, how do we do this? do I talk? You know the idea is, even if there is a kind of an open meeting, like we might consider this particular group, there usually are some people who come for a definite reason and they may even have heard a little bit about Gurdjieff or would like to find out a little more about it and then they have a question. And whenever anyone asks a question and I have to answer it there is a little contact so I'm not going to talk just () because I would like to talk. Who wants to know what, it's up to you. If there are no questions then there is no meeting.

Q: I would like to have a question about mechanicalness. I've observed my own mechanicalness to the point where it was too much for me, it disgusts me after several weeks and I started making less efforts to, uh, I didn't make less efforts to observe myself but somehow a resistance against some efforts apparently were too much and it slowly slipped away. But I'm still aware of it but I don't feel the necessity to struggle against

A: Why are you disgusted at your mechanicality?

Q: I would say () fortified rather than disgusted.

A: Yea, you see a little bit more than you saw before but the

conclusion is that you always have been that way only now you see it. What would be the objection to it, don't you think it's nice to know that you are?

Q: That's the point, I feel I know now and I do observe myself,

A: But you live with it?

Q: No.

A: Why not, you have done it all your life so what?

Q: I think I wish some control at least to direct,

A: Control in what? Do you lose your temper?

Q: In the body and it's habits, mechanical habits and I lose my temper and I watch myself losing my temper and especially if I'm physically tired I have absolutely no control but here I am watching myself doing what I don't want to do

A: Don't you think you could acquire a dexterity of some kind that when you see certain habits of yours that you might be able to break them?

Q: Well, I'm so slow.

A: Why do you want to get there in a hurry?

Q: I feel that there's not much time, that

A: How old are you?

Q: 34

A: Good, now if you spend the next 34 undoing what you have done, do you think that would be useful.

Q: Yes, I was, that thought did occur to me, that it was going to take me that long.

A: You think it will?

Q: I hope not.

A: No, of course, nobody hopes for that but suppose

Q: But I think it may very well.

A: Then if you did where would you be? Why would you lose all the nice habits that you have? Why do you want to? You know a habit is very good, it saves energy, you don't have to use your brain many times, your body can do it very well, sometimes better instead of having your thoughts tell you what to do, your body will do it. What is the objection to a habit?

Q: I fall asleep with my habits, I'm not aware of myself.

A: But the question is, you say you fall asleep, are you really asleep?

Q: Yes,

A: How do you know? No, the question is how do you know that it is sleep?

Q: I know that it's sleep because I know what it is like not to be asleep, momentarily.

A: You do? You're sure of that?

Q: I'm not, I'm convinced, yes.

A: Good, that means that you have had an experience of being awake. You see, you cannot judge about yourself being asleep unless you know also the condition in which you are awake. You have to compare it. In your sleep as it is now at the present time even if we call it waking-sleeping state, you won't know anything about really being awake by saying that you are asleep it means that you must know that there is a possibility of being awake.

Q: I know there is a possibility.

A: And now about these moments when you were awake, how did they happen to be and where were you at that time?

Q: I was at work and they came after a sustained effort of about two weeks attempting to apply the principles of Work and doing things differently all while observing myself.

A: But when you say you are horrified or disgusted you understand what Work means? Work is just the opposite isn't it? It is that you observe and that you accept what you are, so that if you keep on being horrified you are not Working, you understand? The whole point is that I acquire something that is independent and impartial to myself, of course that I do see afterwards in remembering what I may have observed that that was a little bit either wishy-washy or not very strong or losing energy or habitual ways of behavior or things of that kind. A person again in thinking about it I would simply let it go for whatever it is because it is a sign of mechanicality and I have not decided as yet that it is so wrong to be mechanical. Ask yourself a question, why you really want to Work? Really, not because you're losing energy or because you cannot control yourself but at the age of 34 you have a tremendous amount of energy, if your body is healthy and you are then you have such energy that you could spare a tremendous amount without even knowing it so why control it? It's there as supply and apparently it's up to you to use it.

Q: But apparently I'm not using it for Work,

A: The question is why do you want to Work?

Q: Because I want to create something permanent, I want to stabilize what I know I can have.

A: You see, you have to be very clear about that, why you want to Work. If you say something permanent it may be in the right direction but why permanency, do you believe that a permanency stays permanent when you die?

Q: I believe it's possible.

A: You think what, that it will stay?

Q: It's possible.

A: Would you want it?

Q: Yes.

A: Why? Why would you assume that a person lives on this earth for some time and after that disappears?

Q: Well, I'm not crazy about the earth I must say but

A: But you happen to be here, you can't fly away, you have to accept some facts, you can't help it. The question is if you die do you think that there is something that could remain permanent and if so why would you be interested. If it is permanent at the present time maybe you could be interested and if there are many things that are now temporary for you that you would like to undo and in their place as a substitute put something permanent. Why aren't you permanent or what is it really that you consider permanent in you that you like to enlarge.

Q: Well, there is a more real part of me that exists separate from and I have occupied it when I have been there watching my physical body and this was a direct result of making efforts so I know that it is possible, that

A: No, that's right. I understand what you mean and don't mind that I question you. You see because when it is not clear you will never overcome this question of accepting yourself. When it is clear that you have an aim then on that road particularly towards that aim when you discover that there are certain things about you that you don't like and that the necessity of Work implies that you could become impartial to it and when you are not impartial then you do not follow the road towards your aim and the fact that you have an aim may help you to over come the difficulty of an acceptance and as a result then the horrification will disappear. But you have to be very clear about that aim because if that isn't there you have no motivation at all. You simply accept yourself and you judge yourself the way you are and you don't like it then of course you don't want to do that kind of work that gives you that kind of an insight. If on the other hand

you want that insight in order to reach something that is like an aim a little bit further or a purpose in your life then you are willing to over come it and to take it for whatever it is because apparently that's the way it has to be. So, you have to be quite clear about this aim, what is it that you expect ultimately in the state of being awake or in a state of consciousness. Why would it be necessary to be conscious on earth? There are of course two things in it, one is if I am conscious on earth, I may be in the real sense of the word an better man, or rather I would be a man as a man should be, and the second reason is that if I do believe that after death there is a possibility of continued distance then my consciousness would help me to continue. You see the assumption then is of course if I don't have that form of consciousness that whatever there is of me dies when my body dies and that even if I believe in a certain spiritual continuation of certain parts of myself as a particular spirit or live in a different kind of a world, a spirit world, maybe that then even the same kind of rules would apply to that part of my body which at the present time is on earth. If I consider that besides my physical appearance that what is my feeling center and my little bit of a mind, also that would remain subject to exactly the same laws as now exist on earth and that would mean that it would be destroyed in time. You see, so the emphasis has to be first on the realization of what one is and what one can become on earth and then having that, if possible, permanent it would continue to exist after death. But you see you leave the whole question of after death out because it is now a question of developing something that might be desirable from your standpoint and you say if you could become more conscious or could become more awake that you would be able to control yourself, or rather that you would have the chance to direct your energies in a certain way which would be more becoming to yourself. Or

that you could become actually in this life on earth a master of your own destiny. These are of course just little descriptions of what may be an aim for a man when he is alive. But also with that, if that is an aim and it is clear, how much do I have to pay in order to get there? And apparently on that particular road when I start to observe and I discover that I am mechanical and that there are many things about me that I don't like, the first payment would be to accept that kind of a condition. That's why I said a little while ago, you see now certain things that you never saw before but the fact remains that you have become that way and probably have been mechanical for quite some time and so far it has served the purpose of being able to live on earth in certain conditions that are more or less agreeable or at least not so terrible and what ever suffering there has been you haven't been able to overcome it. So in order to get out of that state and to become conscious the aim has to be very clear for yourself and you really must want it. That is it may depend entirely on your wish, if the wish is strong enough to reach an aim you will be able to overcome difficulties and if you cannot the wish is not strong enough. So you see, this is the conclusion you must come to, you don't like what you see, you don't want to continue with it because you say your efforts at work have been reduced. So you really are up against it because the conclusion is that you have no wish. If you wish something fervently, with all your heart, there is no doubt that you will overcome any kind of a thing that's in the way. It may be a little difficult but you keep at it. So you say the question when you now find yourself in that kind of a state and you still say I ought to work, where does that ought to come from, why would you? And then if you really wish, how much do you want to pay, pay in giving up, maybe, certain habits, maybe certain ways of living, certain things that are now dear to you that you have to give up for some reason or other. Not that I say it is

immediately necessary but you will be confronted with this particular fact about yourself, that you are mechanical. The question then comes up, am I really mechanical? Is it really true that I am? I start to question it because if it is something undesirable I don't want to have something that is undesirable for me. And if I can get rid of it, that is if I can change it, my life may become more desirable. At the same time, who and what is going to do it? Your mind? Your feeling? God? Who? You see with this purpose there has to be a great clarity about what is going to be done and who will do it. I don't think you're entirely clear about that because I don't think you understand Work in that way. Work on oneself means the development of something in one that is objective and we call it the little 'I', a representation of God maybe, but in any event it has certain attributes which means that from the standpoint of 'I', 'I' can observe 'me' and that the requirements of this kind of a faculty of 'I' as I now, you might say, create it, or build it up, or conceive of it, is that it is functioning only in the sense of an observer and that for this process of observing that what is being seen, what is being observed will remain for me an object without description, association, liking or disliking. So you see when you continue to look at your mechanicality as something you don't like there is no 'I', there's only your ordinary mind and you start to judge with your ordinary mind in it's ordinary way which it always has done. Whenever a person tries to get self knowledge he tries to get it by thinking or feeling about it and I think it is a very good way, the usual way, of coming to a certain amount of knowledge and perhaps discrimination and judgement and that at times it is quite possible to change what one sees because there are still flexible motivations within oneself which will enable one to be a little different today if yesterday I was not so good. Within reason I am quite certain I can change myself. I catch myself, let's say, talking too much, surely

there can be something in me, in my mind, saying don't talk as much, shut-up. And in the next day I will make attempts and I will shut-up every once and a while. If I don't get into an arguement with someone, well I try to avoid it. The same way as I avoid enemies or people who step on my toes, the same way as I can acquire a certain fund of knowledge, dexterity in playing the piano, or painting, or going to business, not liking it but making myself do it, many times there are things that I do in ordinary life against the grain, but I have an aim. Many times I will feel like telling a person what I feally think but something else may be involved if he is my boss, that I would be fired, so I don't. You can multiply these conditions, this kind of an experience a thousand times in ordinary life, and for that one doesn't have to be conscious. As I said before the discovery of mechanicality is no objection, it is there and it is useful, useful for certain purposes. I think it is useful for living on earth because if you had an idea of the real conditions of yourself and if you were what you are on earth, 100% mechanical, what would be the sense of wanting to live? Have you read any of Gurdjieff's? Do you remember the story about the sheep and the shepherd and the black sheep and that the little sheep in a herd are mutton and wool and that the shepherd feeds them in order to get money, to sell them so that they, the little sheep can be slaughtered for that purpose. Maybe that's the case for an unconscious man, that he is put on earth for a definite purpose and that if he would find out it would be just too bad and that maybe the rules of Mother Nature is to keep it quiet and to make him, as it were be asleep so that he doesn't ask questions. And that the black sheep is not satisfied and tried to find out and does not agree with the general story as it's being fed to the herd. And he doesn't look at the shepherd in the same light, he sees some kind of an ulterior motive.

I think an ordinary man who thinks about Mother Nature and the conditions

of earth might very well start to question why things are the way they are and if one is dissatisfied with it this is another point. If one is really dissatisfied with oneself, if there's really a question in oneself and at the same time a hope that there might be a way out and that the wish for that way out is strong enough that I really know unless I do something about myself that then I will die in an unconscious state and not very likely in any event that I will continue, that then I have a certain amount of work to do on earth and that in that sense I will try to free myself from whatever conditions are on earth, to the extent that I can understand why there are certain bondages and then I have to learn how to undo them. You have to be much more of a black sheep, a black sheep keeps on running around, he goes around the herd and he finds out and he talks a little bit to every one of them and tries to find answers. He doesn't dare to go up to the shepherd because the shepherd will just give him nothing at all, and he will tell him, 'that's all right my boy you just go home and be a nice little sheep.' I think there are lots of people who never want to talk about the possibility of being alive and to remain alive and to actually perform whatever it is as duties one has on earth in such a way that something that is still alive in them is not killed. That is an aim, I realize that living the way I am and being mechanical as I am and seeing that I cannot control myself and that there is a great deal of energy that is being lost because I'm a good (?) manager, not because I don't have it, I have enough energy but I'm responsible. You see the aim is connected with the responsibility for a person to accept conditions whatever they are in life in a certain way and then to say, can I use them for a definite purpose in order to extricate myself out of the conditions in which I now find myself and in which there are certain problems I cannot solve.

That belongs to how one looks at one's life and on that bases I can make motivation that I don't like it and ought to get out of it and now is the time to prepare because I will get out of it when I die, I would like to beat death a little bit ahead of the game so that when I actually have to face it that I can tell death really that I'm already free, he doesn't have to bother about me. This is what I mean, that the clarity of an aim, when there is a clarity you will be able to work and it doesn't matter what you discover. All you have to do is let me adhere to the rules that are required; that is for the sake of objectivity I will take myself for whatever it is and I'll accept it, knowing that that fact always has existed but without my knowledge, now being grateful that I see it. That I become aware of that kind of a fact and that it is taken into my present world. When I now accept it and it is in my present world, now I can work with it because I need not have any particular like or dislike. When I accept the fact as it is I would assume that it has to be the way it is and that I have nothing to do with it so that up to the point when I remain unconscious I'm not responsible. As soon as I wish to become conscious I become responsible for all actions and the sooner the better I can make all the actions of myself recorded in a conscious way I would then be on the road to really become free. You understand what I mean? Every time now when you discover that you dislike yourself go back to certain states in which you are active, in which there is no particular reason to dislike it. If you walk, even if you move your arms unnecessarily, even if you sit and get up, and sit and get up, even if you talk or sing or hum, without any particular purpose and only to listen to your voice, even when you stand in front of a mirror and you change the expression on your face without any relation to the kind of feeling or the thought you might have, just simply as a movement, in all of that there need not be any

particular like or dislike, or what you call being horrified, it is simply a fact of a body being in a certain way, mechanical if you like but without involvement, without any emotion or feeling, no thoughts, no association, no particular pronouncements about that belongs here and that belongs there, no way of describing it or pigeon holing it, simply a fact of existing, here I am, this body walking and now I am observing it, take very simple activities and work there, never mind the rest, they will come in time, after a little while when you have built something that you might consider your 'I' which may be like an objective faculty then starting to function in an objective sense. Then maybe you will be able to continue to accept the facts as they are and as you observe them and as you then become aware and then perhaps if possible by continuation of such moments become a little bit more awake, that then it will not be so difficult to remain impartial to yourself. Do you understand? Will you work that way? You try, okay.

Q: I promised about a month ago that I would get up an hour earlier because I said I didn't have enough time, I didn't feel that I had enough time to do the things that I wanted to do, and I couldn't do it.

A: So, you're in the same boat, (). What is the conclusion you would draw that even when you make a promise you don't keep it?

A: Shouldn't make promises.

A: Well, of course, hell is paved that way. It's nothing unusual is it? It's only a proof of one's weakness, you have to see it, you're not even dependable to yourself. Maybe it's too big a thing, maybe the bed is too warm, maybe you need someone to pull you out by the toe. Try it with very small things, this as I say may be too big. But there are other little habits of yours, certain movements you make that are always stereotyped, things that are cliches, words that you use at any one time always in the same way. How do you finish a sentence, how do you go to the telephone when you answer it, what is your posture, what kind of

an expression do you have on your face when you say 'good morning', start with little things like that. Start to build up something that you might consider the beginning, maybe, of a certain form of will that will still in the beginning be a strong wish but in any event you have to do something about yourself. In what respect do you think that you could make a promise that you could follow? Are there people around you have to be nice to? (Yes) Have you any animals (No). Put yourself in a few different situations, not involving very much and not at great cost but something that definitely is different and in the difference you may be reminded that you have a task. You work in an office, and you work with other people (Yes), are there some friends (Yes), do you like some of them (Yes) and you can talk with them?

Q: I just started.

A: You just started the office, you have to make friends. Would you like to make them (Yes), are you gregarious or are you a little wall-flower in the office, are you open or closed, outgoing or introspective, what kind of a person do you think you are. You don't have to tell me, you just consider it yourself, as you, let's say, look over the day, at the end of the day, you consider what you have been doing. You see what you have done and also see the motivations why you did it. You can at that time be a little critical about saying that you have been stupid or did not do what you should have done, that you have been lazy. In the first place when the day starts that you had made a promise when you got out of bed too late, that you may be always too late in doing certain things, I don't know how punctual you are, it's quite possible that you're always too late, that you always have to be in a hurry, that you say you have no time but that's because you waste a great deal doing all kinds of non-sensical things. Try to get a picture of yourself without critically saying you should be different,

no, simply try to accept it but this time not in any objective sense only as a general statement about yourself based on whatever you have thought or whatever you feel. You see, it's a little kind of a study, you're a human being with all kinds of attributes, you do this, you do that, you feel this, you feel that, and you think this and you think that. You describe for yourself your world, the world you live in, how you consider yourself as you think you are. Then you consider what other people think you are, what they tell you and what they don't tell you. How you look at others, and why you think that way about others, why are you conditioned in liking some people and not liking others? Why is it that you have certain tendencies. Try to get a picture of yourself as you have grown up, whatever the results may have been of your education or influences of your father and mother or all the different family or good friends, or if you are inclined toward astrology what kind of horoscope you have and what type you are. Try to get a little bit clearer about what you are, with the tendency of being a little bit lazy in the morning, all right, you spend some time over breakfast, you sit may be in a hurry, you allow yourself a little bit more time but take it out on yourself at other times when you know you can afford it. Do you walk to the office or take the subway? (Subway) DO you have to wait a long time, from where to where?

Q: From Bronx to Manhatten.

A: And when you get to the Bronx a little earlier are there less people? More chance to get in, can you always get a seat, you always have to stand? Yeah? You cannot get there early enough? Are you just about in the middle where the station is already filled.

Q: I'd have to get up very early to get a seat.

A: Really? Is it an express or a local? (Express) No locals. Could you change at the next stop for a local?

Q: Eventually I could.

A: Yea? And can you sit down? If the local is made up there. Find out these things, so things differently. Which side of the train do you get off, front or back?

Q: Middle.

A: Middle? One day front, one day back, change the pattern of your life, slightly, do it intentionally. Do something with yourself that is like a command from your mind, or from your solar plexus, your wish that you want to do, having in mind that perhaps that might be helpful for growing up. Try to become a little looser, do things differently with different people. Not stereotyped good morning, good morning, over the telephone, Hello (raising and lowering of voice), you know? Sometimes when you greet a person, ah but, say certain things without saying anything. Find out what are your habits, to what extent can you enlarge them. If you get angry, get real angry, stamp your feet, do something have an expression of obnoxiousness on your face. You see what I mean, get out of your shell, be open a little bit, more the way you perhaps would like but now you are that way because certain ideas of how one ought to behave, one has to be polite and that is bon-ton and this you don't do because such and such. Get around a little bit, do things a little extra-ordinary. Do you ever sing, do you yell when you are alone, can you? in the bathroom? Walk out-of-doors and really let yourself go? You know what I mean?

Q: I'm not sure.

A: You're not sure. Are you that tight that you don't know what I'm talking about? Whatever you do do a little bit more of it. When you say Good Morning make it ~~Good~~ Morning or you say it Good Morning (quick) I don't care whichever way it is. Just a little different, even if it is picking up the telephone in your right hand instead of your left. Try writing with, are you right handed, yea, try writing with your left hand. Do you type (Yes), type very slow sometimes at the expense of the company

you work for. Try to use your fingers by having a good touch and if you feel that touch as you touch the keys, all right? Try one day to be so different that if someone described how you were yesterday you wouldn't recognize yourself, all right? As one says in an ordinary sense, wake up, that means be more alert, more alive, more open, open to everything that happens around you, to see things with other people, to take them in and to digest them and ask questions about yourself and keep on digesting more and more facts as you now read or hear about them. One day read the newspaper from beginning to end, stand on your head. Now you know what I mean? Good. Then maybe next week you can tell us something about yourself. Never mind about getting up, we'll come to that much later.

Q: I tried for about a month or two the exercise of Orage's of dying daily and I found that I could remember quite well, not pictorially but the facts anyway of my day, I

A: How did you do it? How do you die daily? In your mind? Or with your body? You know it's a little silly statement of Orage ()

Q: Yes, well I think what he means is that when one observes oneself in a way that is saying neither good nor bad but as one would observe an object, say, instead of oneself and as far as being, I was able to remember the facts, not see the picture but see the facts, except for the time whenever I was at work,

A: Excuse me, whenever you see the facts, which facts? You dying?

Q: Oh no.

A: Not that, what fact did you see?

Q: Well, I was able to remember for instance what time I got up, what I did, what subway I got on, whether I was in the front or back,

A: Yeah, do you want to improve your mind? That you have a better memory? What do you do it for?

Q: Well, I would really like to know what I'm doing

A: Well, my long conversation over in that direction might help you a little bit. When you say Orange, why do you even want to try to figure out what it is to die daily, or whatever he means by it? Have you ever died, once, during the day? What does death mean in that sense? To be dead to the world, to sometimes, when one is very tired, you're dead to the world. Also when you have lost interest that whatever there is of the rest of the world, that whatever you even might take in with your sense organs, it has no further affect than just being recorded, you don't do anything with it. To the death means that I don't function, neither with my mind, nor with my feeling, that I don't react, then I am dead. It is then as if my body is not actually taking in anything, if it does take in anything it doesn't do anything with it, that it would be a sign of deathness because if there is a dead body certainly if the sun shines on it the body will get warm but that what is now energy in the body is not, you might say, digested because the body is dead. So dying during the day is simply losing interest, the opposite of being alive to that what exists, now I'm dead to that what exists, that could become an experience but I don't see any particular sense in it. I say, so I'm dead, so what now. The fact is when I wish to become conscious or awake I have to be even much more alive. So dying to myself only could at best be a stepping stone towards reaching a certain aim that really is filled with life. And when it's a stepping stone it is only a means. What is the end, that is what is it that I would like to do even if I say I would like to die to certain things about myself or about that which are impressions on me. Again what is the aim, why would you want to do it? Or if you use the word Work, what is it? What do you understand by it, trying to become conscious. How much have you read?

Q: I just finished All and Everything and some of Orange.

A: For the first time? (Yes) Are you going to read it for the second

Q: I intend to but I don't have a specific date.

A: All and Everything? Yeah, when will you start?

Q: Beg your pardon?

A: When will you start reading it for the second time?

Q: Well, I hadn't thought about it.

A: Can I pin you down?

Q: If you like

A: No,

Q: If I like.

A: Would you like me to pin you down?

Q: Why not?

A: That is not a question I can answer.

Q: Okay.

A: Good, then when will we start, tomorrow? Not tonight, it's a little too late when you get home.

Q: Oh no, tonight's fine.

A: Oh? Good, we'll make it tonight.

Q: How much?

A: Fifteen minutes. Read aloud, you know, that's what it says. Read aloud as if you are reading to someone else. So you have to enunciate quite well, your voice has to be clear and you have to read in such a way that someone if they would hear it would understand. So you have to read probably slowly. When you read now in that way you try to be aware of yourself as you read, as if at that time you, something of you, is an audience listening to your voice, that what could listen to your voice would be your 'I'. And so when I read aloud I bear in mind that something is an audience for me which I now create in the form of what I say, little 'I', and this little 'I' now listening to me has to be impartial to that what I am doing with my body. So the next requirement is that something in you has to be impartial to your own voice so ~~you~~

don't put on anything in particular as if the audience has to admire you, you just read and read sufficiently aloud that little 'I' can hear it because the little 'I' in the beginning is deaf. Read 15 minutes, start at the beginning, don't skip, try to be honest, try to keep it up, see how much endurance you have. Find out about yourself, what is really your interest in wanting to read it for the second time even if Gurdjieff says so it doesn't mean you will agree with him. But if you do do it it will be a very good thing. Because out of the first reading as he also says the way one reads usually any kind of a book, you may have gotten certain things out of the book that were a little unusual and perhaps it might have made you think or consider and with that kind of a consideration in your mind you now will read it a little differently and it is really a crucial time if one reads it for a second time that would determine if you finish it, if you bring it actually up to the end, that either you will read it for a third time or you will throw the book away. It is quite necessary to consider this second reading, that important. So are you game. 'Yes(Every day? (Yes) For three weeks and then you can have one week entirely free, you don't even have to look at the book. Probably the first time you say, 'thank God' but then at the end of that week you face another three weeks of reading, do you want to do it?

Q:: In one sense I do and in another sense I don't.

A: So let's do it for three weeks and then the fourth week you decide if you want to continue. All right. If you're not bought or sold by that no ~~harm~~ harm will come to you. All right? Test yourself out for your own endurance, make this kind of a promise in the presence of others, that if you don't follow it up, maybe you might be a little bit ashamed. But in any event you can get away with it, you can always say I was sick. All right? We'll see, we'll see what happens.

Q: Just to clarify, it seems as if you've been talking in the first two

tween

talks tonight there is a distinction you make before the preliminaries before Working and the actual times that you Work, and if I'm correct is it that when you are in the preliminaries you can criticize yourself and do things out of the ordinary in a partial way

A: In a different way, yes.

Q: Being partial to yourself, right?

A: You know, when one wants to learn how to observe of course you have to make something that doesn't exist and we call it 'I' and you give this 'I' when you create it certain attributes of being able to observe you. This process of wanting to create it takes place in your ordinary mind, you know, because there is nothing else. You think about it and also you feel and you have that kind of a wish. So you might say that in the beginning even thinking about the possibilities of Work is still 100% subjective. Now I want to know to what extent I'm capable of doing it and also I want to know that when I actually observe what particular difficulty I would have to try to become impartial. So the more data I now accumulate about myself which are more or less truthful, that is that I don't try to fool myself and that even I do not in the beginning try to eliminate my personal interpretation or the reason why I happen to think or feel the way I do. I simply leave that alone because that what is now going to be the object is myself as I am as a personality and the more I know already about it the less I will be surprised that later on, when that same kind of an object is now seen from the standpoint of 'I', that it might be easier for me to become impartial. You understand? Study of oneself is like climbing the ladder. Observation starts when you have reached a certain level which that particular level might be the possibility of being free from oneself to become impartial to that what one is. In order to reach objectivity you have to get out of

your subjectivity, to the extent that you can afford to be away from subjectivity, to that extent you will be free. It is like changing from one level to another which two levels are connected by the ladder. The ladder means that I keep on self-study and every time I step up a higher rung I get closer to a certain knowledge of myself, it is self-knowledge but it is still a little bit colored because of my interpretations and that what I use now as self-knowledge, an accumulation of data, subjective as they may be, I try to come closer to the truth if I could eliminate my personal interpretation of them. I do that to become familiar with them, to some extent, without then afterwards trying to explain why they are that way and to put the blame on something else. The more I now dare to accept them as facts that are mechanical for me and I'm grown that way the easier it will be for me afterwards to have 'I' actually observe it.

Q: Well, if you've gotten to a point where you feel you are working should you still try to change habits and,

A: You'll see, you'll see that there are many points at which maybe you work just for a minute, for seconds, maybe a moment and you fall back again to unconsciousness. In the process of unconsciousness the more I can keep work in my mind the better it will be. So the real situation will be that I will remain 99% unconscious in which time it will be quite useful to become a little bit more conversant with myself as I am. And then at times when I try to make an effort and I am at most 1% conscious, or even walk in twilight, even if it is not complete light for me that there is a little bit of something mixed which I could call objectivity that then I might have a better chance. Don't make the distinction so that one is already part conscious and part unconscious. 99.9999% you are unconscious, there's no doubt, it's extremely seldom that a person makes an effort and is actually for one

moment awake.

Q: Well, I wonder whether to concentrate on being critical of myself, or to,

A: Go ahead, go ahead, provided it doesn't prevent you to wake-up. you will be in any event, you can't help it, you will think about it, you can't help it, you'll keep on thinking. Try to look at the little 'I' as something that starts to exist while you are thinking. It's not a substitute for your mental processes, it is something that is put up parallel to it, it does not take it's place, it does not take the place of your mind, it does not take the place of your feeling. Your mind in all it's different sections and the ramifications keeps on functioning subjectivly in a mental way. Your little 'I' is as if outside of you although in reality it is a part of your brain which is now functioning differently from the rest. But the rest keeps on functioning, your personality keeps on breathing, blood circulation, everything, impressions, your eyes, your ears, all the sense organs they keep on functioning. 'It' remains in existence exactly the way it is as it always has been and probably will be for a long time. It's only the trying, the creation of something that at the present time does not exist which you endow with certain attributes of objectivity, that is why I say it is an objective faculty that I create, hoping then by feeding it that it will grow out into a full grown, mature something as an entity which I could consider an 'I', for me. You understand that process? And the building of this 'I' is a long, long process because it is very difficult to remain impartial in very many conditions and even to understand the question of a moment, simultaneity, that what is really objective is also difficult and it's difficult to experience it. I explained it the other day even this particular thing is nothing else but a DO in an octave and the RE and the ME in that

particular octave was still returning, participating of the 'I' within and a certain experimental phase in which I try to enlarge my world and all these things are still in the future belonging to Work and that Work on myself is really never ending. But go ahead, be critical, do whatever you have done trying to become aware of it. You can try, of course when you are critical you are involved so you can't Work. But there will be moments when you come to the realization that you, this body, happens to be critical, that you have in your body in your personality, certain functions which you call likes and dislikes and that at times something of you can become impartial to the statement of that fact. For instance, I got angry and may be there is the possibility that I say, 'look, he's angry.' And that is a little bit more impartial than simply to be involved in my anger. Keep on being critical, accumulate facts, all kinds of data about yourself, and sometimes you'll have a little 'I' that looks at you and says isn't that marvelous, what a collection, all right? Good.

Did I say something last time about just sitting, taking things in, soaking it up like a sponge, not squeezing it, you don't squeeze it yourself. Come, be alive, what you are here for. Not to hear me talk primarily, you must know that because it is non-sensical. Something alive in you that you want to talk about because it is not entirely clear. Something that you feel you have to do, what will you do? Not just listen, listen, listen, because that's in your mind and a little bit of a feeling, what good does it do you? A certain enjoyment, you love it because it doesn't mean that you have to do anything, all you do is to soak it up, like many times you read a book without having to do anything about it, like many times you read about Viet Nam and you say, ah, too bad and you don't do anything. Whenever you meet someone you don't like you get out of his way, when someone tells you the truth and you don't like it you avoid him. You don't want enemies, you

only want friends, you want people who tell you how wonderful you are so that you don't suffer or that your vanity is not hurt. Try to look at your life that way, what you do, how you avoid things, how you constantly try to get away with the least amount of effort, that you are really in, you know that, really, because if you're honestly anxious to do something about yourself you would have questions. The fact that you don't have questions simply means that you are not alive, in my opinion, you don't have to agree with me, I don't care whether you agree or not, for that's the state of sitting, lethargic, just to sit. Don't allow yourself, this is the way you die, if you really want to be alive you'll be up and doing and you'll have something in your mind that you want to find out. If you can find it out, find out now. If I can not answer you then go somewhere else but find it out so that your life is not a mistake, that your life doesn't die. just It is dead, many times just dead and you do ordinary things in ordinary life in a monotonous way without any particular reason or even with particular love for it and if there is any kind of a desire it is usually quite superficial. You must know that because people are not interested in their inner life, they can get away with it if they have something that every once and a while becomes a little spiritual so they can say, ah yes, God yes, I know Him, I've heard about Him before. What is it in yourself that you even would call the beginning of a soul, of something that really could continue to exist, we talk about permanency. It is really necessary to have something now that is permanent, what is this life for you? what do you want to do with it? How do you take it day after day, in monotony? with desire? with aspiration? with inspiration of wanting to do and create something out of this life of yours which is more worthwhile than your ordinary hum-drum existence. That is what we all are if you allow it, you allow it to eat you and then after a little while you don't even

know any more how to eat because your stomach will not digest and you will run away from it and you will end up, where? with two cars in the garage and a chicken in every pot, that's all! Where is this that you call conscience, your God in your life, your real wish to become a Man. Are you a man? You ask yourself what kind of a man, what manner of that you are, unable to do, not even able to fulfill a little promise of wanting to get up earlier in the morning. You cannot do it and only with a great deal of effort, where is the man who's willing to walk another mile when someone else suggests it and goes against your grain, what excuses do you have? You see, these are the things we have to talk about or otherwise, I've said it before, it's not worthwhile and honestly don't come unless you have some questions and that you can contribute, it is more like a seminar, it is not a lecture, I've no interest in lecturing to you, God knows I've talked enough about these kind of things, I don't want to continue unless it has a definite reaction in you that you want to do something with it, then go ahead and do it and lose it and bring back the results next week. Good night. See you next week if you want to come.